

EAGLE'S EYE

Indian Education Department

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JOHN C. RAINER SR.

John Rainer Sr. To Be Honored At Indian Week

More than 1,000 Indians from across the United States and Canada are expected to attend a banquet March 19 at Brigham Young University to honor John C. Rainer Sr. for his 30 years of service to Indians throughout the country.

The banquet will climax the American Indian Agricultural and Leadership Conference March 17-19, being held in conjunction with the student-sponsored Indian Week. The banquet will be held at 6 p.m. in the Wilkinson Center ballroom. Reservations should be made through the American Indian Services at BYU.

Mr. Rainer, a full-blood Taos Pueblo Indian who grew up on that reservation in northern New Mexico, founded the American Indian Scholarships, Inc. in 1970 to help fulfill a lifetime belief that

An Editorial

Indian Week Purpose?

As Indian Week draws near, it seems appropriate that we examine past Indian Weeks and perhaps focus on what aspect of Indian Week can be built upon.

In a conversation with a student on campus, a question was asked what she knew about Indian Week and she replied, "Very little, but my working at BYU Catering has led me to serve at many Indian banquets, and this exposure gave me a desire to know more about Indian Week and other Indian activities. But I felt only Indians were involved."

At the end of the conversation, a question developed on what should be done to improve public relations—that Indian Week is for anyone interested. A story published on and off campus can signal that the public is invited, Indian students can do much to let people around them know, distributing posters and posting them in areas where the public can acknowledge them. Yet, the idea of this is to inform people that Indian Week is for anyone wanting to attend, to exchange friendship and ideas.

As each Indian Week passes to another, the growth of attendance steadily increases. More of the public can be involved and Indian Week can kindle a desire for other people to know more about Indians.

"Every people has a distinct heritage—a heritage and culture that is theirs by virtue of the history of the land and people of their birth."

Through Indian Week our culture and heritage can be shared. What a better way to bridge an understanding of the Indian people, where experiences can be formed to enrich a more interesting relationship with our non-Indian friends.

Annabelle Charles

many of the Indians' pressing needs can be solved through education.

Assisting 15 Indian graduate students the first year, the organization has grown to award scholarships to more than 2,300 Indian men and women to obtain their master's and doctoral degrees. Presently the organization is assisting 215 Indian graduate students located in 80 universities throughout the United States.

His children exemplify these

educational goals and will be in attendance, along with his wife Wynema Freeman Rainer, a Creek Oklahoma Indian.

Daughter Ann earned a bachelor's degree at Stanford, a master's degree at Harvard and is now a third-year medical student at Stanford.

John Jr., presently assistant coordinator of Indian Personal Services and director of the Inter-Tribal Choir, received bachelor's

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Sterling Albrecht, left, director of BYU's Harold B. Lee Library, and Mitchell "Al" Dodge examine 1872 Menominee tribal roll, part of Dodge's papers recently donated to the library.

Menominee Leader Donates Papers To BYU Library

A Washington delegate of the Menominee tribe of Wisconsin who lobbied for his tribe's rights for 35 years has donated his papers to Brigham Young University's Harold B. Lee Library.

the value of the donation.

Dodge hired Wilkinson who was then a young trust lawyer recently graduated from Harvard and working for a Washington legal firm.

From his work with the Menominee tribe, Wilkinson went on to represent a number of tribes, including the Utes for whom he won monumental claims suits against the federal government of more than \$31 million, including the largest single judgment ever rendered against the federal government at the time. The case brought Wilkinson national attention.

Mitchell "Al" Dodge said the donation of his papers, including an 1872 tribal roll containing valuable genealogy records, was made in part because of family ties to BYU and the LDS Church, and in part because of his early association with Ernest L. Wilkinson, who later became president of BYU.

The papers detail Dodge's legal battles for his tribe, battles which entailed 16 suits against the federal government. The tribe won 13 of them.

Dodge said he was making the donation "because my daughter-in-law is a graduate of BYU and my son is an elder in the Mormon Church. And also because I knew and worked with Ernest L. Wilkinson."

He said Wilkinson "had a great interest in Indian claims and their rights under the law."

Dodge's daughter-in-law, Mary Dodge, is currently working on a degree in Indian Education at BYU, and hopes to attend law school there.

Dennis Rowley, curator of Archives and Manuscripts, said the papers would be a valued addition to the library, which already contains Wilkinson's files. The university's interest in native American studies adds to

Dodge said he worked very closely with Wilkinson, instructing him on what the Menominees hoped to gain through the suits. Dodge had to secure permission from President Franklin Delano Roosevelt before the tribe could sue the government.

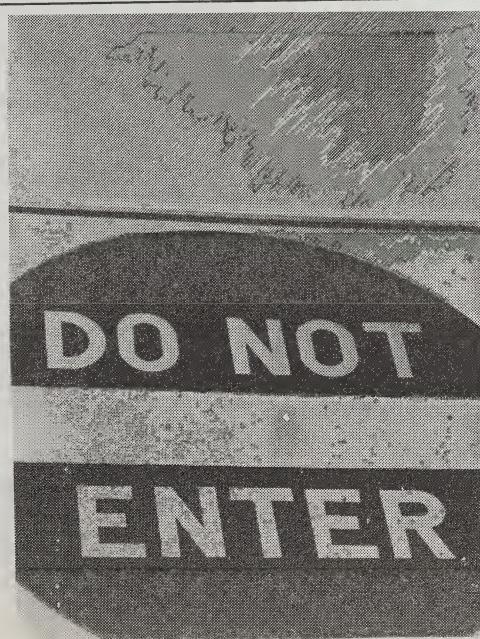
Rowley said the collection would fit well with BYU's collection of Indian history materials, and would be used by students of both Indian history and Indian relations with the federal government.

Dodge played a significant role in the termination of a movement earlier this century which was aimed at releasing the native Americans as wards of the state.

"These papers provide a piece of the giant puzzle of Indian relations in the United States since 1920," Rowley said.

To Enter Or Not To Enter

Students are encouraged to enter the Indian Week writing and photography contests. Deadline is March 6, according to Dr. Jan Clemmer, chairman of the contest. All English-speaking Latter-day Saints between 12 and 26 are eligible. See last issue of Eagle's Eye for rules or contact Dr. Clemmer. (Photo by Cheryl Atine).



National News

The United South and Eastern Tribes, Inc. (USET) held a press conference at the Miccosukee Indian Reservation, 25 miles west of Miami, Fla., recently to announce their endorsement, along with several other major East Coast American Indian organizations and tribes, for the "Bury My Heart at Wounded Knee" project, a television mini-series based on Dee Brown's book.

The mini-series is being produced by Evergreen Foundation Films, Inc. (EFFI), a Seattle-based company.

USET is an organization consisting of 11 federally-recognized tribes on the Eastern seaboard. The announcement was made by Curtis Osceola, secretary of the board of directors for USET. The press conference was scheduled as part of the Annual Indian Arts Festival at the Miccosukee Reservation.

Attending the press conference were Jim Thebaut, president of EFFI and executive producer of the series; Phil Lucas (Choctaw), producer; Will Sampson (Creek), an associate producer; and Buffy Sainte-Maire (Cree), singer/composer, who performed following the press conference.

Dr. Gerald E. Gipp, a 39-year-old member of the Standing Rock Sioux Indian tribe of North Dakota, has been named president of Haskell Indian Junior College.

Presently Deputy Assistant Secretary for Indian Education in the U.S. Department of Education in Washington, D.C., Dr. Gipp assumed his new duties upon the retirement of President Wallace Galluzzi in January. He will be the first Indian ever to head the junior college.

Haskell Indian Junior College, formerly Haskell Institute, has more than 1,000 Indian and Alaskan native students and is accredited by the state of Kansas and the North Central Association.

Dr. Gipp, a native of Fort Yates, N.D., has served as Deputy Assistant Secretary for Indian Education since 1977.

He has provided leadership and direction to approximately 55 employees with the responsibility of implementation of \$75 million in formula and discretionary programs.

The Master of Public Health Program for American Indians and Alaska Natives is currently recruiting individuals interested in entering graduate school in the field of public health. Requirements are that applicants be at least one-quarter American Indian or Alaska Native, have a bachelor's degree, acceptable GPA and a sincere interest in working with Native Americans.

Job opportunities exist as administrators of health programs at tribal, county, state or federal levels. Graduates also work as hospital administrators, health educators, or policy makers of legislation that can affect the future of Indian health.

Applicants interested, please contact: Elaine Walbrook, Director; Wendy Schwartz, Assist. Director; MPH Program for Am. Indian/Alaska Natives; School of Public Health; Earl Warren Hall; University of California, Berkeley, California 9470 or call collect (415) 642-3228.



Ron Erickson teaches Isaiah Lee how to work the computer. (Photo by Tami Lyons).

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Alumnus Jerry Kee Helping Deaf, Blind

by Marie Robbins
Co-Editor

Through the years, Brigham Young University has been dedicated to educating individuals to become competent and establishing a firm foundation of understanding and a greater desire to reach out to others. One of BYU's mottos is "Enter to Learn and Go Forth to Serve."

Every year one sees evidence of this happening as hundreds of students graduate from the University to go into the world to share with mankind their educational learning and achievements.

One of these individuals is Jerry Kee. Jerry is a Navajo Indian from Gallup, N.M. Jerry graduated from BYU in 1976 with a major in University Studies which comprised of composite study from the fields of social work, industrial arts and communications.

Today, Jerry works for the Arizona State School for deaf/blind students (3 to 21-year-range) within the state of Arizona to better cope with their disabilities through proper channels of communications and learning and teaching sign language, often he travels throughout the state recruiting students, doing outreach work, and creating awareness about the

deaf and blind.

"The school is primarily set up so students with these disabilities will get the proper training and education as they would not otherwise receive in public schools," remarked Jerry.

One of the reasons that the blind and/or deaf students are neglected in regular public schools is that often times the schools or school districts cannot afford to hire special teachers to specifically tutor these students; therefore, the students do not receive the proper education they need to function in today's society, comments Jerry.

Jerry is presently developing an audio-visual presentation for Navajo parents to aid them in helping better understand use of a universal communication code for their deaf/blind child. Jerry explains that many Navajo parents do not know English nor do they know the universal sign language that is taught to their child when he or she is away to school. So when the child returns home for the vacations, many of the signs learned at school are not practiced at home; therefore, they are soon forgotten. This creates a major disadvantage for students because they have to take time again to re-learn the sign language.

Through the development of this audio-visual presentation, Jerry hopes to use it as an



JERRY KEE

educational source for non-English-speaking Navajo parents in learning the sign language. Helping Jerry with this development of the presentation are two of his students: one Navajo boy who knows the language quite well and a Navajo girl who is efficient in the sign language. She will assist Jerry in the visual and oral part of the presentation.

In addition to his work with the Arizona State School for the Deaf/blind, Jerry teaches a course in media for the Tucson Indian Center. His students are high school drop-outs and individuals working for their GED.

His class includes teaching about journalism, radio broadcasting, television, graphics arts and video production.

IBM 'Sharing' Ron Erickson

by Tami Lyons

Working on a "Faculty Loan Program" with International Business Machines company (IBM) is Ronald Erickson. Erickson has been appointed to work with the Indian Education Department of Brigham Young University for the length of one fiscal year by IBM.

Erickson, a consultant to Financial Aid Services within the department of Indian Education, works primarily in counseling Indian students. Various types of help include financial assistance for the student and class scheduling for various majors, particularly in the field of engineering.

Erickson, having worked for IBM for 20 years, has an extensive background in the areas of engineering.

"Oftentimes it is advantageous to a company or organization to have an outside source-individual observe and help identify positive and negative aspects of existing programs and operations within a company," he stated. "IBM focuses upon this idea and

currently acknowledges and promotes a '10-year Faculty Loan Program' one of which 200 constituents actively participate with the program throughout the United States."

The primary purpose of the program is to assist minority-dominated colleges and universities with their programs. This also includes handicapped and disabled individuals who are in the vast majority of a university.

Erickson is strongly supported by departmental chairman, Dr. V. Con Osborne, in the recruitment of Indian students in the career areas of engineering. Dr. Osborne observes that more Indian people, now more than ever, are in demand if they will pursue a career in engineering, science, medicine and business.

Erickson concludes, "Students need to stay away from technicalities and to visually grasp overall ideas and concepts, regardless of his/her chosen career."

A native of Utah, Erickson thoroughly enjoys BYU and his work with the students within the department of Indian Education. Erickson graduated from the University of Utah and has worked 13 years with IBM as a service computerized technician. Other experience includes a background in accounting.

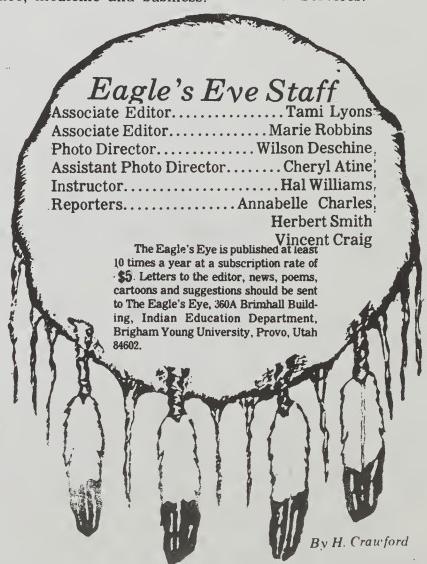
Erickson and his wife, Elaine have four children and presently reside in Provo.

Students interested in engineering are encouraged to contact Ronald Erickson at his office, 160 BRMB, Indian Financial Services.

Eagle's Eye Staff

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Associate Editor.....	Marie Robbins
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Assistant Photo Director.....	Cheryl Atine
Instructor.....	Hal Williams
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By H. Crawford



Dr. Platero's class does more than just study the Navajo language and culture. They take it to the



community to build bridges of understanding. (Photo by Wilson Deschine.)

Taught At Few Universities . . .

Navajo Class Preserves Language

by Wilson Y. Deschine

Experts estimate that many of the Athabaskan languages are entering a period of crisis as living languages. Some languages are predicted to die out within 75 to 100 years.

Take, for example, the Koyukon and the Eyak tribes of Alaska. The Koyukon tribe has 2,200 members, 32 percent of whom speak their native language. The youngest is 25 years of age. The Eyaks' situation is even more alarming. They have 20 members with only three native speakers. The youngest of these is age 60.

The Navajos are members of the same linguistic family as that of the Koyukon and the Eyak tribes—Athabaskan. Although the majority of the Navajos still speak their native tongue, an increasing number are beginning to use English more frequently than Navajo—especially those educated in government schools and schools of the reservation. The Navajo language, however, is in no danger of extinction at this time.



DR. PAUL PLATERO

Miss Indian Scholarship Pageant Deadline Saturday

By Cheryl Atine

Miss Indian Scholarship Pageant executive director Doreen Hendrickson has announced that "another challenging pageant is on its way," and strongly encourages Indian coeds to become involved.

The "1981 Miss Indian Scholarship pageant" will be held in Orem on March 21. The pageant is open to Indian girls in the state of Utah who meet the Miss America basic requirements for entering. Coeds who have the desire to compete for the title will have the opportunity to enter the Miss Utah pageant which will be held the week of June 16-20.

A complete list of all eligible requirements regarding residence, etc., is available from the local or state pageant. Individuals who wish to meet the qualifications for the pageant must be female, 17-26 years of age, single, good moral character, and be a citizen of the United States.

Applications may be obtained from Doreen Hendrickson, 77 S. State Street of Orem, Utah, or contact Barbara Jackson, secretary to Department Chairman Dr. V.

Con Osborne of Indian Education in room 170 Brimhall Bldg., on the BYU campus. The application deadline for all entrants is Feb. 28.

Miss Hendrickson observes, "I feel there are some choice Indian girls out there, and I think there's no reason why there can't be an Indian Miss America."

Contestants are interviewed by a judging panel prior to the actual competition of talent and evening gown.

The winner of the Miss Indian Scholarship will be awarded financial assistance to prepare for the Miss Utah pageant.

Miss Hendrickson stressed that the pageant is a scholarship, not a beauty pageant. Judges look for a girl who needs the scholarship money and will utilize the funds for future educational pursuits.

"I know sometimes it takes a little persuasion to prompt a girl into entering the pageant, but I feel that much can be benefited from the experience of entering the pageant—win or lose. I encourage girls to take advantage of this great opportunity," concludes Miss Hendrickson.

In history the Navajos were considered fierce raiders and warriors by Father Alonso de Benavides. From these raids the Navajos were able to acquire new idea that are now an important part of their lives—such things as horses, sheep, and weaving. During this phase of their history, the Navajos continually refused to learn other peoples languages. Thus, for other tribes to communicate with the Navajos, they had to learn the Navajos

language. Doing this, the Navajos were able to keep their language relatively pure throughout the ages.

In 1846, when the United States government conquered the Navajo part of the country, the history of the Navajos (in regards to their language) was on its way to change. From that time forward, the Navajos have been forced slowly to learn the English Language.

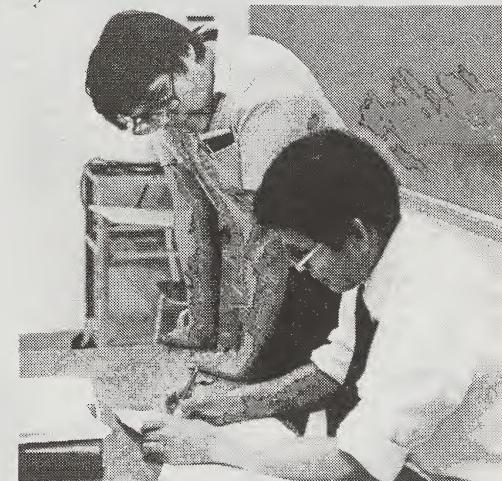
Navajos of today, unlike their ancestors, live in a highly complex society. They are often torn between their culture and that of the "Anglos." Because of the influence of the Anglo way of life, it became necessary for the Navajos to preserve their language; thus the written form of the language was created.

It is not enough, though, to just have it written. For a language to survive, it must be used. For this reason, men like Dr. Paul R. Platero have taken on this great challenge—to teach Navajo.

Dr. Platero is a Navajo from Canoncito, N.M. He received his master's and Ph.D degrees from the Massachusetts Institute of Technology and has been at Brigham Young University teaching Navajo for five years.

Dr. Platero said that the reason he teaches Navajo is to not only keep the language alive but also to keep alive in the lives of Indian students that they are Indians. In this complex society, it can be difficult for many Indians to loose sight of their purpose. He has said that when Indians take a Navajo class, it tends to help them re-identify themselves. It then helps them to be better prepared to meet life head-on.

According to Dr. Platero, at least 20 students enroll in one of his classes per semester. In his book, "Dine Bizaad Hazaalve," he tells his students that "it is my



Rainer

Continued from Page 1
and master's degrees in music at BYU.

Howard, a resident of Orem and assistant director of American Indian Services at BYU for the past seven years, earned a bachelor's degree in communications and a master's degree in public relations—both at BYU.

John Rainer Sr. spoke only his native language until he was

sincere hope that your reasons for studying Navajo is from your intense desire to communicate with other Navajos."

Along with his activities as a professor, Dr. Platero sacrifices his time to an organization at BYU called "The Navajo Chapter." This organization is designed to give added support to students of the Navajo language to associate with others desiring to converse in Navajo. The organization also engages in activities to help local community members understand the Navajos as well as other Indian tribes.

13 years old. He became an advocate of education, attending the Taos Indian Day School, Santa Fe Indian High School, and Bacone Junior College. He earned the B.A. degree in education at the University of Redlands and later received the M.S. degree in educational administration at the University of Southern California.

For several years he taught junior and senior high school in New Mexico, later being appointed principal of three different schools. While working as principal in Taos, he was hired by movie actor Will Rogers Jr. as director of A.R.R.O.W., Inc., a Navajo tribal relief program helping Indians overcome severe winter storm damages.

He became executive director of the National Congress of American Indians in Washington, D.C., and later director of a rehabilitation program for the Ute Mountain tribe near Cortez, Colo. At one time or another, he served as chairman, vice-chairman, and secretary of the All-Indian Pueblo Council of the 19 Pueblos in New Mexico.

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Ute Indians Learning To Be Elementary Teachers

By Tami Lyons

Five years ago, in the fall of 1975, a special teachers training program was started with the Ute Tribe in Ft. Duchesne, Utah. Ute Tribal officers investigated a similar BYU program with the Navajos in south-eastern Utah at Blanding.

Participants are employed at various services in the surrounding area. Afternoons are dedicated to study, and two or three days a week they take college classes taught by BYU professors who travel the 130 miles to teach classes-Tuesday, Thursday and Friday of every week.

Instruction is provided with the BYU Division of Continuing Education and has been funded by various federal and tribal grants. Dr. V. Con Osborne, Indian Education Department Chairman, states, "Forrest Cuch, Ute Tribal Education Officer, and Fred Satala, Teaching Training director, have been instrumental in acquiring grants and supporting the

training program."

Monies from federal and tribal grants pay for individual tuition. Dr. Osborne points out that this program does not exclude non-members of the Ute Tribe. Individuals who desire to participate with the program may be interviewed through the tribe and considered for financial assistance through BYU-Ute Tribe.

Three areas are covered at large by the Department of Indian Education. These include: teacher training, bi-lingual education, and general education. Through this program, opportunities have been made available to further assist individuals in obtaining their G.E.D. University classes are taught in the newly remodeled Adult Learning Resources Center at Ft. Duchesne on the Ute Reservation.

Indian Education faculty and staff members participating with the program this semester include: Dr. V. Con Osborne, Dr. Robert V. Westover, Dr. Janice

Clemmer, Dr. Fred Gowans, Dr. Hal L. Black, Rondo Harmon, K. Rush Sumpter, Dr. Albert Pope, Dr. Douglas Garbe, Darlene Herndon, RN, and Brenda Stewart. Courses taught are: Zoology 101, Math 100 B & D, American Ind. Ed. 498, American Ind. Ed. 101, General Studies 110, Career Exploration 116, and English 107. Listed are 38 students who currently participate with the program during the course of this semester. The percentile rate of graduation for participants in this unique program tops 60 percent thus far. A positive outlook for future percentile increase has been predicted for constituents in the program, he added.

Dr. Osborne, observes that by the time most of those in the training program graduate, they will have five years' experience in the classroom. He further states, "I feel BYU has helped to establish good rapport with the Ute tribal members. We are happy to be affiliated with such a worthwhile program."



The BYU teacher training program on the Ute Reservation is putting Ute teachers in the classroom, under the direction of Dr. Con Osborne (left photo).



National Circulation Magazine Being Planned For Indians

(Seattle, WA) - Nations Communications, Inc., a Seattle-based Indian corporation, recently announced plans to launch "Nations," a national circulation magazine for Native Americans. The premier issue of this new monthly publication will be out early in 1981, according to publisher George Wilson, an Oglala Sioux business consultant and entrepreneur from Pine Ridge, S.D.

"Nations" will help close the communications gap between native peoples throughout the United States and Canada," said Wilson. "That is something which has not been attempted before in a magazine."

For many years, tribal newspapers and organization newsletters have led the way in improving communications, Wilson explained. "However, nearly all such publications are aimed at a reservation or regional audience. They address primarily local interests and concerns," he said. "We recognize the importance of these publica-

tions, but we also see the need for broader communication. Our initial surveys indicate a strong interest among Native Americans for a source of national news. This is what we are now developing in 'Nations' magazine."

Indians are in the news today because tribes and regional corporations have a greater influence than ever before, and because individuals and Indian-owned businesses are making their mark in general society.

"As a people, we are emerging as a powerful economic and political force," Wilson said. "Tribes and native corporations control more wealth in natural resources than some OPEC nations. Tribal leaders and corporate managers are handling business transactions that make Wall Street take notice. Young men and women are leaving reservations to pursue university educations, and then they are returning to apply their skills in Indian country. In general, Native Americans are 'making it'

in the non-Indian world and, at the same time, retaining their cultural identity.

"This is what we call success," said Wilson. "And this is what 'Nations' is all about... the people and the events that make the success stories in Indian Country."

Providing national coverage of Indian country is no small task. Wilson said that "Nations" will establish news bureaus in the Southwest, Washington D.C., Alaska and Canada. Contributing editors and writers will be providing input from all parts of the continent, and an editorial advisory board will include some of the leading Indian officials, business persons and professionals in the United States and Canada.

"We do not believe that there is a single point of view in Indian country," said Wilson. "Each tribe and village, each region and individual represents a special

viewpoint. 'Nations' must be flexible enough to take these viewpoints into consideration while presenting factual and interesting articles. This means that we have to establish and maintain a good working relationship with all Native American groups."

Wilson said that he anticipates an excellent response to the new magazine. With an estimated Native American audience of 250,000 and an equal potential for non-Indian readers, the new publication could become "one of the leading special-interest magazines in the country."

For subscription information, contact Nations Magazine, P.O. Box 30800, Seattle, WA 98103.

Become Informed!
Attend 1981 Indian Week

Class Takes Close Look At Indian Wars

BY TAMI LYONS
Co-Editor

In the Old West, the beginnings of the Machine Age encountered the last vestiges of the Stone Age. The white man had just embarked upon the great industrial era; the red man still used the flint arrow point.

Between these two extremes of human culture there was no common ground. The Indian could not understand the non-Indian's hunger for land. To him the earth and its creatures belonged to all, the free gift of the Great Mystery. That one should build a fence around a little corner of it and say, "This is mine," was repugnant.

But the white man's greed was all-consuming. Seeing the fair land, he reached forth to take it. His conquest of the West was iniquitous in its conception and its execution. Not even the excuse that it permitted the spread of civilization was moral justification for it.

In the wars which inevitably followed, the Stone Age was foredoomed to defeat. The white man possessed the repeating rifle, the telegraph, and the railroad. The Indian had only his primitive weapons and his native courage. Remorselessly, the Machine Age engulfed the wilderness.

But not without a struggle. There was manhood in the red race. For decades the Indian fought a sometimes heroic, often spectacular, always futile war for the possession of his hunting grounds.

Historically, citizens of the United States need to look back on the period of conquest of the West with honest misgivings. Granted that the moralities under which nations are presumed to operate in this day had not yet been accepted, and that imperialism was the watch-

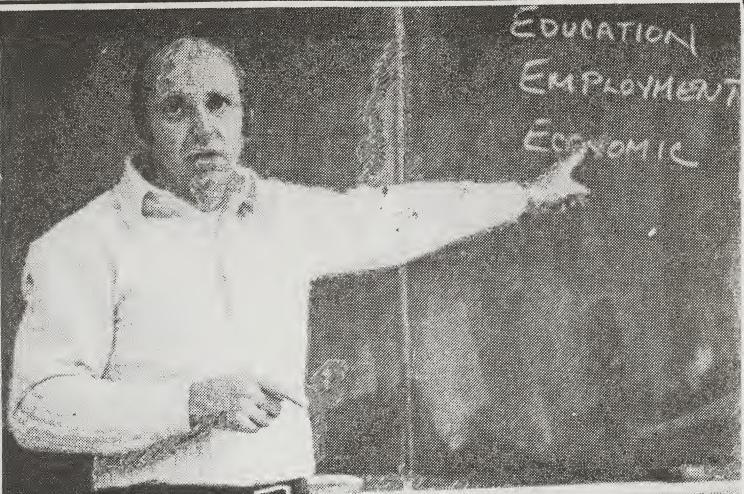
word of the era, not only for America but for every European nation as well, the record of dealings with the Indians was shockingly bad.

According to Paul Wellman, author of "Indian Wars of the West," we took advantage of our superior knowledge to cheat the natives of the wilderness at every turn. We made solemn agreements which we did not keep because the Senate of the United States, that "greatest deliberative body in the world," had a habit of never getting around to ratifying the treaties which our military leaders and our peace commissioners signed with the Indians.

"We displayed a childish inability to make our citizens obey their own laws. The Indian Bureau was corrupt and stupid, and surrounded by a swarm of grafting self-seekers. A few Indian Bureau employees were upright and intelligent in the old days, but these made only more dismal the spectacle of the venality of the rest.

"When it came to fighting the Indians, we sometimes had men at the head of our military expeditions who were high-minded as well as brave. In fact, this is the best part of the record. In general, the officers of the United States Army, who had to fight the actual battles with the red man, were the best friends the red man had. But it is also a fact that some of our military commanders had just the opposite attitude, seeming to regard the Indian as less than human and worthy only of extermination.

"As a result, some ugly stories of inhumanity come down to us. Perhaps the cruelties of our Indian-killers were not as cold-blooded or scientifically planned as those of the Nazis. But they were brutally effective for all that. We did not put Indians in



Dr. Fred Gowans (above) discusses the impact of Indian wars on society as students (below) listen. (Photos by Tami Lyons).

gas chambers or crematories. But we did shoot defenseless men, women, and children at places like Camp Grant, Sand Creek, and Wounded Knee. We did feed stychnine to red warriors. We did set whole villages of people out naked to freeze in the iron cold of Montana winters. And we did confine thousands in what amounted to concentration camps."

Here at BYU, a Native American Studies minor class examines closely the history of the Indian Wars during winter semester. The course (Ind. Ed. 369R) is taught by Dr. Fred R. Gowans, a knowledgeable specialist in the history of the American West and author of three books: "Rocky Mountain Rendezvous," "Fort Bridger," and "Fort Supply." He also was consultant for the documentary film, "A Legacy of the Mountain Men."

Dr. Gowans states, "We try to cover 10 major Indian wars in depth. An average of two to three weeks is spent on each encounter. We examine the history behind the war, the location of the battle, events leading up to the battle, military and Indian leaders involved, and first-hand accounts of the battle recorded in diaries of military men and stories told by Indian chiefs."

He continues, "The students receive bibliography materials relating to each battle that is studied during the semester."

A few of the battle studies include: The Battle of the Rosebud, Wounded Knee, Fur Trade Wars, Battle of the Little Big Horn, and Chief Joseph.

Dr. Gowans adds, "The Indian Wars class was developed to study the actual impact and war encounters among the non-Indian and Indian. Three aspects covered in the course include: (1) historical background, (2) actual military campaign, and (3) impact the war had on western history."

He continues, "Students enrolled in this class receive three hours of history and Native American Studies minor credit."

"Each semester, we have approximately 17-18 students enrolled in the class. We offered the first class in the winter of 1979 and we have continued to offer the class every winter semester. In the future, we hope we will be able to offer the Indian Wars class fall semester also," he added.

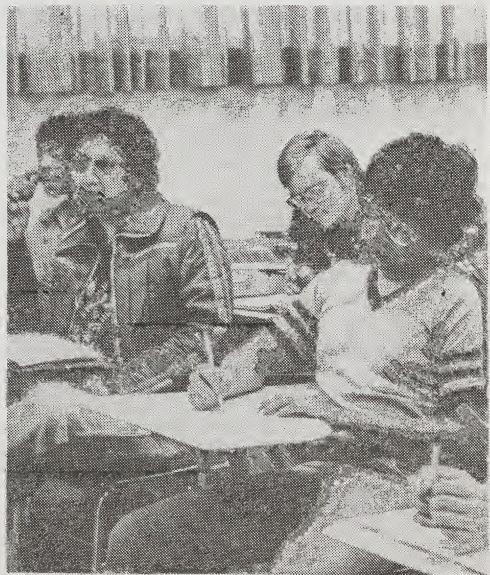
Currently, Dr. Gowans is gathering material for a book to be used for the class.

He concludes, "We strongly recommend anyone who is minoring in the Native American Studies program, history or Western History to enroll in the course. This course is an in-depth, not generalized study of the wars."

The Indian Wars class is concerned with yesterday when the issue of supremacy was being settled.



by J. A. S.
UNIDENTIFIED



Going To 'Pot' - Damages Body

By Herbert Smith

During the past decade, evidence has been accumulating that smoking marijuana may seriously injure a person's health. In the past few years, striking new studies seem to darken the picture, demonstrating measurable harm to the body organs, above all, to the brain and the reproductive functions.

Many Indians--both on and off reservations--are involved in "pot" smoking and are causing harm to generations.

Scientists from around the world are sending warning signals to millions who smoke marijuana; most of the evidence indicates that "pot" smokers may be slowly damaging their brains and decreasing their chances of conceiving and producing completely healthy offspring.

These warnings have come from recent gathering of scientists reporting on their latest research. In July of 1978, at the International Symposium on Marijuana held in Reims, France, some 50 researchers from 14 different countries represented new ideas about the use of marijuana and how it affects the reproductive system, lungs, cellular metabolism and the brain.

Responding to the startling evidence, the House of Representatives Select Committee on Narcotics Abuse and Control began hearings on the health hazards of marijuana in July. Rep. Lester Wolff of New York, chairman of the committee said, "The United States is the most pervasive drug abusing nation in history. And our most pervasive illegal drug of abuse is marijuana."

Sighting the latest (1978) national drug abuse survey, Mr. Wolff noted that one of nine high school seniors were smoking pot on a daily basis, an 80 percent increase in the last three years. Smoking pot is common among junior high students; evidence shows that pot smoking among 8-12 year olds is also increasing.

"

to him personally.

It was on a bright Wyoming Sunday many years ago when he gave up a tempting opportunity to take an airplane ride with a friend who was a pilot. As he walked to priesthood meeting, he watched the plane soaring in the sky. While he was in the meeting, the plane crashed, killing the passenger, another acquaintance who had taken his place for the ride that morning.

At that point, Robert Matthews's knowledge of the Book of Mormon was limited, but he knew it contained an explanation of what happens to the spirit of someone who dies. Concerned about the young man who had died, he looked up the appropriate verses. "Well, I never forgot the page. It's page 295, and that's Alma 40.

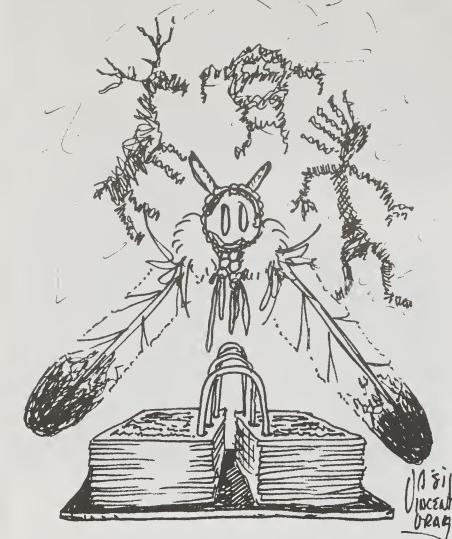
"The most important thing about the Book of Mormon," he said, "is that it's true."

"No man or woman can be saved in the Celestial Kingdom and not believe in the Book of Mormon, and the things that are taught in the Book of Mormon."

Dr. Ellis T. Rasmussen, dean of Religious Instruction at BYU divided the keynote time with Dr. Matthews. He enumerated several ways the Book of Mormon testifies of Christ, including its promises to the descendants of Jacob, then invited Dr. Janice White Clemmer, a noted Lamanite scholar and an assistant professor at BYU, to share her feelings about the book.

Dr. Clemmer recalled some of her own uplifting and less agreeable experiences in becoming a Church member and meeting a variety of Mormons. She pointed out that many Native Americans who are LDS will freely confess that the Book of Mormon is a record of their fathers, and she called on all who profess to believe its promises to the Lamanites to extend a full Christian fellowship to them, and to all others whose lineage and culture may be different.

The event was co-sponsored by LDS Seminaries-Institutes and BYU Religious Instruction.



Book of Mormon Message 'Is A Symphony'

The message of the Book of Mormon "is not a monotone. It is a symphony" of testimony about Jesus Christ, a Brigham Young University scholar told those attending the Ninth Annual Sidney B. Sperry Symposium on the Scriptures on campus recently.

The theme of the symposium was "The Book of Mormon--A Source of the Fulness of the Gospel of Jesus Christ."

Dr. Robert J. Matthews, chairman of the Department of Ancient Scripture for BYU Religious Instruction, said that while the New Testament gives modern people a record of much that Christ said and did on earth, it is left to the Book of Mormon to explain the significance of some of those teachings and actions.

For example, the book gives 86 different names for Christ, and each of them tells readers something about a different aspect of His eternal mission. Having pointed out that there are 88 keys on the piano keyboard, Dr. Matthews commented that the book's message, like the beautiful works that can be performed on a piano, "is not a monotone. It is a symphony...."

And that symphony is only part of a larger whole. "Jesus...has been working among all peoples at all times" throughout history to raise up teachers who would preach to them in their own tongues all the gospel they were prepared to receive, Dr. Matthews explained. Through the centuries, these teachers kept records, and those records will eventually be shown in their true light to other peoples of the world. "We're just beginning to get a list of standard works and books with which to work."

"The Book of Mormon teaches not only theology, but it also teaches religion, and there is a difference," he explained that in addition to teaching important spiritual principles, the book teaches readers how to live Christianity.

He enumerated many of the principles the book teaches and recalled how the principle of passage from this life into an afterlife became very important

Smoking, Drinking Damage Unborn

A Brigham Young University researcher has won a \$26,500 grant for a study to measure just how damaging the combination

of drinking and smoking may be to a mother's offspring.

The Thrasher Research Fund granted the money for the two-year project to Dr. Robert E. Seegmiller, an associate professor of zoology.

Other researchers have established that products of both drinking and smoking, taken alone, have detrimental effects on a woman's offspring, Seegmiller explained. These effects range from lower birth weight to a higher incidence of severe defects or infant mortality. The study funded by Thrasher will aim at determining to what degree alcohol and cigarette smoke products in combination increase the severity of damage to the unborn.

Seegmiller's study will use mice. He explained that data gathered in research involving smaller laboratory animals can be effectively used to predict what will happen to humans in comparable situations. In his experiments, mice will be exposed to dosages of cigarette smoke and alcohol proportional

affects the pituitary which then regulates endocrine functions.

This experiment was proven through the use of monkeys as guinea pigs at California Primate Research Center of the University of California at Davis.

Dr. Gabriel Nahas of Colombia University College of Physicians and Surgeons, a pioneer in marijuana research, discovered that T.H.C. exposure decreased the capacity of individual cells to orchestrate life according to the genetic plan built into cellular molecules.

T.H.C. inhibits the structure of D.N.A., the genetic material essential for proper cell functioning and division in the cells, resulting in cellular death and abnormality. Dr. Nahas' findings have since been researched by other scientists from 12 different groups in the United States and abroad.

Dr. Nahas warns, "Today's pot smoker may not only be damaging his own mind and body, but may be playing genetic roulette and casting a shadow across children and grandchildren yet unborn."



DR. ROBERT SEEGMILLER

Sperry, who was a well-known gospel scholar and for many years a key administrator in Religious Instruction at BYU

Quinault
Chemakum
Flathead
Assiniboin
Ojibwa
Fox
Menomini
Potawatomi
Irquois
Mohawk
Pennacook
Penobscot
Chinook
Yakima
Nez Perce
Salish
Crow
Hunk Puka
Mandan
Santee
Kickapoo
Susquehanna
Delaware
Choptank
Klamath
Shoshone

Bannock
Wind River
Cheyenne
Ponca
Omaha
Paiute
Pomo
Yuki
Washo
Ute
Arapaho
Oto
Kansa
Missouri
Shawnee
Tutelo
Meherrin
Weapeneoc
Roanoke
Wappo
Miwok
Chumash
Serrano
Walapai
Havasupai
Hopi

Najavo
Jemez
Tewa
Jicarilla

White Mountain
Apache
Zuni
Acoma
Isleta
Comanche
Wichita
Caddo
Chakchiuma
Tuskegee
Tallaschatchee
Muskogee
Creek
Winia
Yuma
Pima
Papago
Maricopa
Manso
Chociti
Santo Domingo
Lipan
Tonkawa
Atakapa
Yatasi
Natchitoches

Cheraw
Katwaba
Gabrielino
Chauilla

Kiowa
Quapaw
Chickawa
Koasati

Yavapai
Southern Tonto
Cibecue

Natchez
Houma
Chitimacha
Chawasha
Biloxi
Pascogoula
Chatot
Pensacola
Apalachee
Tamathli
Icufui
Guale
Tacataceru
Saturiwa
Utina
Potano
Tinucca
Ocale
Tacobaga
Surreque
Mococo
Seminole
Okeechobee
Calusa
Tekesta
Kopano

Most States Have Indian Names

How did the 50 states derive their names? From this broad question might flow other more specific ones, such as:

—Which is the only state named for its founder?
—How many states were named for Indian tribes, words or meanings?

—Did an Eskimo word figure in the naming of any states?

—What state takes its name, according to one version, from a word meaning arid desert?

—Who first applied the name California to our famous West Coast state?

—What state was named for an English king?

Enough for the questions. Here are the answers, supplied by the Department of the Interior and transmitted by United Press International, on how all of the states derived their names:

Alabama: From an Indian tribe of the Creek Confederacy originally called the Alabamas or Alibamons, who in turn gave the name to a river from which the state name was derived.

Alaska: From Eskimo word "alakshak," meaning peninsula; also said to mean "great lands."

Arizona: Many authorities attribute the meaning to a word meaning arid zone or desert. Others claim the name is Aztec, from "arizuma" meaning "silver-bearing." Still another version attributes the origin to the Papagos tribe of the Southwest, who named it from the locality in which they lived called Arizonac, meaning "site of the small springs" (lack of water).

Arkansas: Origin uncertain. As usual with words of Indian origin, there are various spellings for this state name, among them Alkansas, Arkansas, and Akamsea. The word, according to some, is of Algonquin origin, and the meaning is unknown. Others say that Arkansas is a French version of "Kansas," a Sioux Indian name for "south wind people."

California: Generally agreed that Cortez first applied the name, the origin is traced to the name of an imaginary island in an old Spanish romance written by Montalvo in 1510. The island is described as any earthly paradise, abundant with gold and precious gems.

Colorado: Presumably named from the river bearing the name, although only tributaries flow through the state. Other theories are that it might have come from the Spanish word meaning "red" or "ruddy," describing the color of the stream in various places or the red earth found in some areas.

Connecticut: Appears to be a derivation of the Indian word "Quonoktacut" (also Quonecktacut), interpreted by some to mean "river whose water is driven in waves by tides or winds." Other interpretations include "long river," "the long (without end) river," and "long river place."

Delaware: Named for Lord De La Warr, first governor and captain-general of Virginia, who in 1630 explored the bay and river area where his name was first applied.

Florida: In 1513, Ponce de Leon landed here on Easter Sunday, the Spanish Pascua de Flores, meaning "Feast of Flowers," for which the state is named.

Georgia: Named by and for King George II of England. The colony bore this name in the charter granted by the king to General James Oglethorpe, colonial administrator, in 1732.

Hawaii: English spelling of Ohwyhee, possibly from a native word meaning "homeland."

Idaho: Origin uncertain. Some claim it to stem from an Indian word of unknown meaning, while others claim the meaning "gem of the mountains,"

which properly describes the state especially because Indian translations quite often referred to natural features of surrounding country. Another claim is the Shoshone translation of "Edah hoe," or "light on the mountains."

Illinois: From the Illini Indian word meaning "men" or "warriors," supplemented by the French adjective ending "oi."

Indiana: Presumably named from the fact that the land lying along the Ohio River was purchased from the Indians. Others claim it was named for the Indian tribes who settled in western Pennsylvania.

Iowa: From an Indian tribe, "Ah-hee-oo-ba," meaning "sleepy ones" or "drowsy ones."

Kansas: Named for the Kansas or Kanza tribe of the Sioux family whose name translates as "south wind people" or "wind people."

Kentucky: Origin and meaning controversial. Pioneer George Rogers Clark claimed the name was derived from the Indian word "Kentake," meaning "meadow land." The claim is also made that it stems from the Shawnee word meaning "at the head of a river" inasmuch as they used the Kentucky River in traveling throughout the area. "Ken-tah-ten," meaning "land of tomorrow."

Louisiana: Named in honor of Louis XIV of France. First used in 1683 by the French explorer, Rene Robert Cavelier de La Salle.

Maine: Two versions—one is that it was so called by early explorers after the private estate of Henrietta Maria in Main, a French province; the other attributes it to fishermen of the islands along the coast who referred to it as the main or mainland, often spelled "maynland" in some early documents. In a grant to Sir Fernando Gorges by Charles I in 1639 it is referred to as the province or county of Mayne."

Maryland: Named for Queen Henrietta Maria, wife of Charles I of England.

Massachusetts: First of the states to have an Indian name. From the Algonquin word "Massadchu-es-et," meaning "great-hill-small-place."

Michigan: From the Algonquin word "Mishagamaw," meaning "big lake" or "great Michi" meaning "great" and "Gama" meaning "water."

Minnesota: From Sioux word meaning "cloudy water" or "sky-tinted water."

Mississippi: Meaning "great river" or "gathering-in of all the waters," sometimes referred to as the "father of waters," indicating the Indians were aware of the immensity of the river.

Missouri: An Indian tribal name denoting "muddy water" and named for the large river.

Montana: Controversial from the standpoint of whether the name is Spanish or Latin, but quite descriptive; it means "mountainous."

Nebraska: From Sioux word describing the river from which the state gets its name, meaning "shallow water" or "broad water." Also said to be an Otoe Indian word meaning "flat river," referring to the Platte River.

Nevada: From the Spanish word meaning "snow clad," "snowy land," or "snowy"—descriptive of the snow-clad mountains of the area.

New Hampshire: Named in 1629 by John Mason for the English county of Hampshire.

New Jersey: Named for the Isle of Jersey off the coast of England by George Carteret, who settled in this area after receiving it in a grant from the Duke of York.

New Mexico: Called "New Mexico" when the Mexicans referred to the territory north and west of the Rio Grande in the 16th century. May have been derived from the name of the Aztec war god,

"Mexithi;" still another interpretation is that it means "habitation of the god of war."

New York: Originally called New Netherland but changed in 1664 when taken over by the English and named in honor of the Duke of York.

North Carolina: In the early 1600's, the area was referred to in some English papers as Carolina and was thought to be named for Charles I of England. Later, about 1663, the name Carolina was definitely applied by those who had received a grant to the land from Charles II, and so it was named in his honor.

North Dakota: From Indian name meaning "allies." Indian form is Lakota, Nakota, Lakhota, or Dakota, depending on dialect.

Ohio: Iroquois Indian word meaning "beautiful river," taken from the river of the same name.

Oklahoma: Choctaw Indian word meaning "red people."

Oregon: One theory is that the name is derived from "origanum," a species of wild sage which grows abundantly on the coast of Oregon; another that it stems from the Spanish "Oregones," which referred to the Indian tribes inhabiting the region and meant "big-eared men." Joaquin Miller, poet of the Sierras, gave another version—that the name came from the Spanish "aura aqua" meaning "gently falling waters."

Pennsylvania: This is the only state in the Union named for its founder, William Penn, who wanted to call it "Sylvania" because of the extensive forest areas.

Rhode Island: Originally called "Roode Eylandt" by the Dutch Navigator Adrian Block (for whom Block Island was named.) Name was later anglicized to Rhode Island. Also said to have been named for the Island of Rhodes in the Mediterranean, but several historians give this little or no support.

South Carolina: Named for Charles II of England, the same as its sister state, North Carolina.

South Dakota: From Sioux Indian name meaning "allies."

Tennessee: Name is of Cherokee origin from a tribe located at a village site called Tanasse (also spelled Tennesse). The state is named for its principal river, which has been interpreted as meaning "bend in the river." However, this has not been substantiated, and the meaning is considered to be lost.

Texas: The generally accepted version is that the name is an Indian word "tejas," meaning "friends" or "allies."

Utah: Name taken from the Ute Indians who inhabited the region, but origin of the word is unknown.

Vermont: Named by Samuel de Champlain (the famous lake's namesake) for the Green Mountains (Vert Mont).

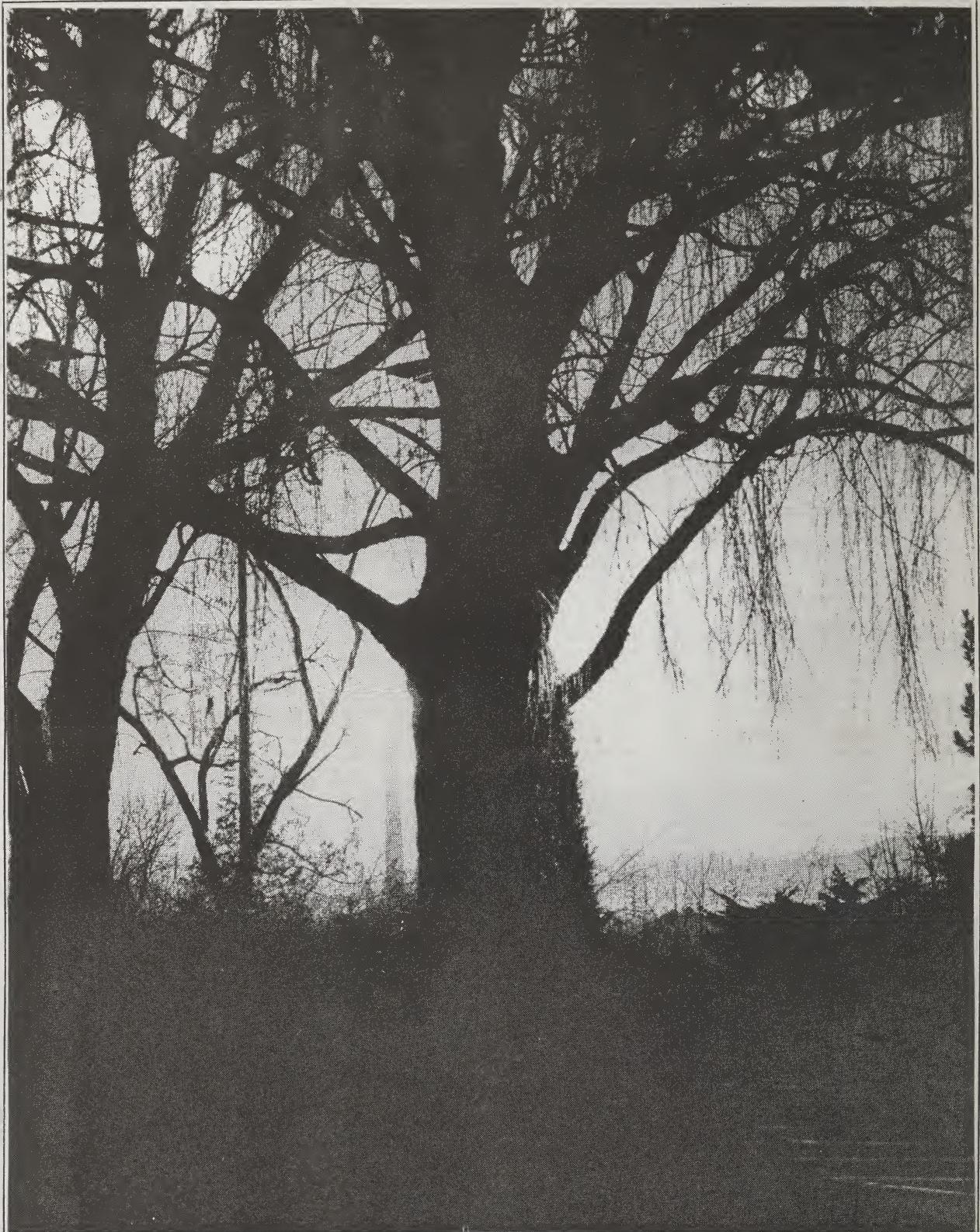
Virginia: Named by Sir Walter Raleigh for Elizabeth, the Virgin Queen of England.

Washington: May be said to have a truly American name—named for George Washington, "The Father of our Country."

West Virginia: Originally part of Virginia. When the eastern counties left Virginia (rejecting secession), they retained a portion of the original name.

Wisconsin: From an Indian name whose meaning is uncertain. Named after its principal river and said to mean "Wild rushing channel;" also refers to "holes in the banks of a stream in which birds nest." Spelled Ouisconsin and Misconsing by early chroniclers.

Wyoming: Name has more than one meaning as interpreted by different authorities. One meaning is "extensive plains" (from the Delaware or LeniLanape word "Maugh-wau-wama"). Another interpretation suggests that the name means "mountains with valleys alternating."



By Cheryl Atine

Grandfather, teach me to pray;
Lead me in that which I say.
Let me be heard by that which is good.
Strength will be mine on the morn,
For the sun shall bring newness
By that which I will say.
Grandfather, teach me to pray.

-Vincent Craig